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Phillips, Thomas Wharton

The Bible versus
prohibition

[Butler, Pa.]

[1930]

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THE BIBLE

VERSUS

PROHIBITION

Search the Scriptures and determine
whether the things herein
set forth are so.



Paul in contrasting the attitude of the Bereans with that of the Thessalonians says: "These were more noble than those of Thessalonica, in that they received the word with all readiness of mind and searched the scriptures daily, whether those things were so."—(Acts 17:11).

THOMAS W. PHILLIPS, JR.
Butler, Pa.

1930

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INTRODUCTION

Some thirty years ago I gave the liquor problem considerable study, and then came to the conclusion that the evils of intemperance and the dangers from adulterated and unseasoned liquors could be abated and also that the disreputable drinking dives and the political menace of the liquor interests could be abolished by eliminating all profits from the retail trade, except a moderate return upon the actual investment. But I decided that it would be a waste of time and energy to advocate such a solution at that time because it would not be satisfactory to either the prohibitionists or those engaged in the liquor business, and that it would be a hopeless and thankless task to attempt to impress the great, but indifferent, majority with the importance of providing some partial solution for evils that probably can never be wholly cured.

A few years later, recognizing the evils of the saloon, I made a moderate pledge extending over a five year period to The Anti-Saloon League, but long before its last installment had been paid, I realized that its leaders were temperamentally unfit to successfully promote temperance. Their impudence, insolence and arrogance knew no bounds, causing me to ask, "Upon what meat doth this our Caesar feed, that he has grown so great?"

Since my early suspicions were verified and I saw that prohibition was not only wrong in theory but impossible of enforcement and that it had commenced to overcast the entire country with a shadow of bribery, blackmail and bloodshed, I have never ceased in all good conscience to challenge its claim to be a moral and religious issue or a practical solution for the evils of intemperance.

FOREWORD

There has been such a concerted and surprisingly successful effort on the part of certain ministers of the gospel, who have militantly espoused the cause of Prohibition, to mislead their followers, confuse the minds of the unwary and misinterpret the Scriptures that a sense of duty impels me to segregate and print with brief comments those passages in the Old and New Testaments which refer to wine and strong drink, to the end that "ye shall know the truth, and the truth shall make you free."—(John 8:32).

AND THEREFORE

To all those who love liberty and can "endure sound doctrine" this treatise is respectfully dedicated.

June 5, 1930 JA

The following passages containing the words "wine" or "strong drink" have, in order to eliminate the repetition of the same or similar comments, been roughly placed in seventeen groups.

If there are any additional passages in the Scriptures, which contain the words "wine" and "strong drink" and which would throw more light on the teachings of the Scriptures as to prohibition, they have been omitted through an oversight and not because of any desire on the part of the author to avoid facing the issue squarely from a Biblical viewpoint. If, therefore, any reader finds that any such passage has been omitted, the author will be pleased to have his attention called to the omission so that it can be added to any subsequent reprint of this brochure.

GROUP NO. 1

In this group will be found passages which contain mere statements of fact and although they show clearly that drinking in Bible times was general and oftentimes excessive, they can not be construed as a condemnation of the use of wine and strong drink in moderation, neither can they be construed as justifying the abuse of wine and strong drink.

Genesis IX.—20, 21 and 24

"And Noah began to be an husbandman, and he planted a vineyard. And he drank of the wine, and was drunken; . . . And Noah awoke from his wine. . . ."

Genesis XIV.—18

"And Melchizedek king of Salem, brought forth bread and wine: and he was the priest of the most high God."

Genesis XIX.—32, 33, 34 and 35

These passages for obvious reasons are not quoted. They merely recount the incestuous begetting of Moab and Benammi, in which the intoxicating effect of wine was used in order to serve the purposes that the daughters of Lot had in view.

First Samuel XXV.—18

"Then Abigail made haste, and took two hundred loaves and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses."

First Samuel XXV.—37

"But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone."

Second Kings XVIII.—32

"Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards,

a land of oil olive and of honey, that ye may live and not die; and hearken not unto Hezekiah, when he persuadeth you: saying. The Lord will deliver us."

First Chronicles XXVII.—27

"And over the vineyards was Shimei, the Ramathite; over the increase of the vineyards for wine cellars was Zabdi, the Siphmite."

Second Chronicles XI.—11

"And he fortified the strongholds, and put captains in them and store of victual, and of oil and wine."

Second Chronicles XXXII.—28

"Storehouses also for the increase of corn, and wine, and oil, and stalls for all manner of beasts, and cotes for flocks."

Ezra VI.—9

"And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail."

Ezra VII.—22

"Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much."

Nehemiah II.—1

"And it came to pass in the month Nisan, in the twentieth year of Artaxerxes, the king, that wine was before him; and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence."

(Reference to wine is incidental; the sadness of Nehemiah was due to the captivity of his fellow countrymen.)

Nehemiah V.—18

"Now that which was prepared for me daily was one ox, and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine; yet for all this required not I the bread of the governor, because the bondage was heavy upon this people."

Nehemiah XIII.—15

"In those days saw I in Judah some treading winepresses on the sabbath, and bringing in sheaves, and lading asses, as also

wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals."

(The manufacturing of wine on the Sabbath was not the only manner by which the Jewish Sabbath could be broken.)

Esther I.—7

"And they gave them drink in vessels of gold (the vessels being diverse one from another), and royal wine in abundance according to the state of the king."

Esther I.—10

"On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus, the King."

Esther V.—6

"And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed."

Esther VII.—2, 7 and 8

"And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom."

"And the king arising from the banquet of wine in his wrath, went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king."

"Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face."

Job I.—13

"And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house."

Job I.—18

"While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house."

Isaiah XXII.—13

"And behold joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine: let us eat and drink for tomorrow we shall die."

Daniel V.—1, 2 and 4

"Belshazzar the king made a great feast to a thousand of his lords and drank wine before the thousand."

"Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives, and his concubines, might drink therein."

"They drank wine, and praised the gods of gold and of silver, of brass, of iron, of wood and of stone."

Daniel V.—23

"But hast lifted up thyself against the Lord of heaven, and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them, and thou hast praised the gods of silver and gold, of brass, iron, wood and stone, which see not, nor hear, nor know, and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

Joel III.—3

"And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink."

GROUP NO. 2

Wine was frequently used in connection with Divine blessings, anointings, worship, as well as public feasts where it was designed to promote friendship and in cases where the public were grateful for victory or deliverance and it was looked upon as a gracious gift from God.

Genesis XXVII.—25

"And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank."

Genesis XXVII.—28

"Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine."

Genesis XXVII.—37

"And Isaac answered and said unto Esau, Behold, I have made him thy Lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?"

Genesis XLIX.—11 and 12

"Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes."

"His eyes shall be red with wine, and his teeth white with milk."

Deuteronomy VII.—13

"And he will love thee and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee."

Deuteronomy XI.—14

"That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil."

Deuteronomy XVI.—13

"Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine."

Deuteronomy XXXIII.—28

"Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew."

First Samuel I.—24

"And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine and brought him unto the house of the Lord in Shiloh; and the child was young."

First Samuel X.—3

"Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine."

First Samuel XVI.—20

"And Jesse took an ass laden with bread, and a bottle of wine and a kid, and sent them by David, his son, unto Saul."

Second Samuel VI.—19

"And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house."

First Chronicles IX.—29

"Some of them also were appointed to oversee the vessels and all the instruments of the sanctuary, and the fine flour and the wine and the oil, and the frankincense, and the spices."

First Chronicles XII.—40

"Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly; for there was joy in Israel."

First Chronicles XVI.—3

"And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine."

Second Chronicles XXXI.—5

"And as soon as the commandment came abroad, the children of Israel brought in abundance of first-fruits of corn, wine, and oil, and honey, and of all the increase of the field, and the tithe of all things brought they in abundantly."

Psalms IV.—7

"Thou hast put gladness in my heart, more than in the time that their corn and their wine increased."

Psalms CIV.—15

"And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart."

Proverbs III.—10

"So shall thy barns be filled with plenty and thy presses shall burst out with new wine."

Proverbs XXXI.—6

"Give strong drink unto him that is ready to perish and wine unto those that be of heavy hearts."

Ecclesiastes IX.—7

"Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works."

Ecclesiastes X.—19

"A feast is made for laughter, and wine maketh merry, but money answereth all things."

(With money all material things including wine can be purchased.)

Song of Solomon I.—2

"Let him kiss me with the kisses of his mouth, for thy love is better than wine."

Song of Solomon I.—4

"Draw me, we will run after thee. The king hath brought me into his chambers; we will be glad and rejoice in thee. We will remember thy love more than wine, the upright love thee."

Song of Solomon IV.—10

"How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!"

Song of Solomon V.—1

"I am come into my garden, my sister, my spouse, I have gathered my myrrh with my spice, I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends, drink, yea, drink abundantly, O beloved."

Song of Solomon VII.—9

"And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak."

Song of Solomon VIII.—2

"I would lead thee, and bring thee into my mother's house, who would instruct me. I would cause thee, to drink of spiced wine of the juice of my pomegranate."

Isaiah XXV.—6

"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

Isaiah XXVII.—2-3

"In that day sing ye unto her, A vineyard of red wine."

"I the Lord, do keep it; I will water it every moment; lest any hurt it, I will keep it night and day."

Isaiah LXV.—8

"Thus saith the Lord, As the new wine is found in the cluster and one saith, Destroy it not, for a blessing is in it; so

will I do for my servants' sakes, that I may not destroy them all."

Jeremiah XXXI.—12

"Therefore they shall come and sing in the height of Zion and shall flow together to the goodness of the Lord, for wheat, and for wine and for oil, and for the young of the flock and of the herd and their soul shall be as a watered garden; and they shall not sorrow any more at all."

Jeremiah XL.—10

"As for me, behold I will dwell at Mizpah, to serve the Chaldeans, which will come unto us, but ye, gather ye wine, and summer fruits and oil, and put them in your vessels, and dwell in your cities that ye have taken."

Jeremiah XL.—12

"Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much."

Hosea II.—22

"And the earth shall hear the corn and the wine, and the oil, and they shall hear Jezreel."

Hosea XIV.—7

"They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon."

Joel II.—19

"Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith, and I will no more make you a reproach among the heathen."

Joel II.—24

"And the floors shall be full of wheat, and the fats shall overflow with wine and oil."

Joel III.—18

"And it shall come to pass in that day that the mountains shall drop down new wine and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim."

Amos IX.—13 and 14

"Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that

soweth seed, and the mountains shall drop sweet wine, and all the hills shall melt."

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof, they shall also make gardens, and eat the fruit of them."

Zechariah IX.—15

"The Lord of hosts shall defend them, and they shall devour and subdue with sling stones, and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar."

Zechariah IX.—17

"For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids."

Zechariah X.—7

"And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall see it, and be glad; their heart shall rejoice in the Lord."

GROUP NO. 3

Wine was frequently used in connection with an offering to God.

Exodus XXIX.—40

"And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering."

Leviticus XXIII.—13

"And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour; and the drink offering thereof shall be of wine, the fourth part of an hin."

Numbers XV.—5

"And the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb."

Numbers XV.—7

"And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the Lord."

GROUP NO. 4

Numbers XV.—10

"And thou shalt bring for a drink offering half of an hin of wine, for an offering made by fire, of a sweet savour unto the Lord."

Numbers XVIII.—12

"All of the best of the oil, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the Lord, them have I given thee."

Numbers XXVIII.—7

"And the drink offering thereof shall be the fourth part of an hin for the one lamb; in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering."

Numbers XXVIII.—14

"And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year."

Nehemiah X.—37

"And that we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the chambers of the house of our God: and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage."

Nehemiah X.—39

"For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God."

Nehemiah XIII.—5

"And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels and the tithes of the corn, the new wine, and the oil which was commanded to be given to the Levites, and the singers, and the porters and the offerings of the priests."

Nehemiah XIII.—12

"Then brought all Judah the tithe of the corn, and the new wine and the oil, unto the treasures."

All commands to abstain from the use of wine were due to special vows, specific occasions or certain places, in which cases wine is put on the same basis as other articles or commodities. For instance the vow of the Nazarite was no more directed against his use of wine than against having the hair of his head shorn.

Leviticus X.—9

"Do not drink wine nor strong drink, thou, nor thy sons with thee when ye go into the tabernacle of the congregation, lest ye die: It shall be a statute for ever throughout your generations."

Numbers VI.—3, 4, 5, 6 and 7

"He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried."

"All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk."

"All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow."

"All the days that he separateth himself unto the Lord he shall come at no dead body."

"He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head."

(The fact that wine is intoxicating had no bearing on the vow of a Nazarite as prohibition applied to moist and dried grapes and also the cutting of his hair.)

Numbers VI.—20

"And the priest shall wave them for a wave offering before the Lord: this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine."

Deuteronomy XII.—17

"Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will offerings, or heave offering of thine hand."

Judges XIII.—4

"Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing."

Judges XIII.—7 and 14

"But he said unto me, Behold thou shalt conceive, and bear a son, and now drink no wine nor strong drink, neither eat any unclean thing for the child shall be a Nazarite to God from the womb to the day of his death."

"She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing, all that I commanded her let her observe."

("This inhibition applied temporarily to the mother of Samson, who was to be a Nazarite from his birth and there was the same inhibition against Samson's cutting his hair that there was against his mother's using wine. Samson, like John the Baptist, was promised before his birth for certain specific purposes, and the habits of their mothers before the birth of the children were required to be different from those of ordinary mothers. This is no more a valid argument against the use of wine than it is against cutting the hair or eating grapes.")

Jeremiah XXXV.—2, 5, 6, 8 and 14

"Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink."

"And I set before the sons of the house of the Rechabites pots full of wine and cups, and I said unto them, Drink ye wine."

"But they said, We will drink no wine: for Jonadab, the son of Rechab our father, commanded us saying, Ye shall drink no wine neither ye, nor your sons forever."

"Thus have we obeyed the voice of Jonadab the son of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters."

"The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: Notwithstanding I have spoken unto you, rising early and speaking, but ye hearkened not unto me."

(The Rechabites were enjoined by their forefathers from drinking wine, building houses, sowing seed and planting vineyards.)

Ezekiel XLIV.—21

"Neither shall any priest drink wine when they enter into the inner court."

Daniel I.—5, 8 and 16

"And the king appointed them a daily provision of the king's meat, and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the king."

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank, therefore he requested of the prince of the eunuchs that he might not defile himself."

"Thus Melzar took away the portion of their meat, and the wine that they should drink and gave them pulse."

Daniel X.—3

"I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I annoint myself at all till three whole weeks were fulfilled."

Amos II.—8

"And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their God."

Amos II.—12

"But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not."

GROUP NO. 5

In Bible times wine was recognized and approved as a commercial commodity.

Deuteronomy XIV.—23-24-25-26

"And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always."

"And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee:"

"Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose:"

"And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou

shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household."

(These passages disprove the contention of some who admitting that wine was used authoritatively in Bible times claim that it was only home-made and not bought and sold.)

Second Chronicles II.—10

"And behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine and twenty thousand baths of oil."

(Equivalent to about two thousand barrels of wine of fifty gallons each.)

Second Chronicles II.—15

"Now therefore the wheat, and the barley, the oil and the wine which my lord hath spoken of, let him send unto his servants."

Nehemiah V.—11

"Restore, I pray you, to them even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine and the oil, that ye exact of them."

Nehemiah V.—15

"But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver; yea, even their servants bare rule over the people. But so did not I, because of the fear of God."

(Nehemiah was lenient in his exaction from a poverty-stricken people.)

Isaiah LV.—1

"Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye buy and eat, yea, come buy wine and milk without money, and without price."

Ezekiel XXVII.—18

"Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches, in the wine of Helbon and white wool."

GROUP NO. 6

The Bible plainly emphasizes the dangers from excess and the vanity of relying upon the improper use of wine as well as upon any other material thing for happiness.

Proverbs XX.—1

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Proverbs XXI.—17

"He that loveth pleasure shall be a poor man, he that loveth wine and oil shall not be rich."

Proverbs XXIII.—20

"Be not among wine bibbers; among riotous eaters of flesh."

Proverbs XXIII.—30

"They that tarry long at the wine, they that go to seek mixed wine."

Proverbs XXIII.—31

"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright."

(The context would seem to indicate that this refers to excessive use of wine—"They that tarry long at the wine"—however see under Group No. 17 further comment on this particular passage.)

Proverbs XXXI.—4

"It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink."

(The above six passages clearly refer to the excessive use of wine or strong drink, for had it been intended to condemn their temperate use, these passages would conflict with other passages in the Bible which promise for obedience great plenty of wine. Man is a free agent and God permits him to get evil as well as good from that which he has declared to be a blessing.)

Ecclesiastes II.—3

"I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men which they should do under the heaven all the days of their life."

Isaiah V.—11-12

"Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them!"

"And the harp and the viol, the tabret and pipe, and wine, are in their feasts, but they regard not the work of the Lord, neither consider the operation of his hands."

Isaiah V.—22

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink."

Isaiah XXVIII.—1

"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine."

Isaiah XXVIII.—7

"But they also have erred through wine, and through strong drink are out of the way, the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment."

GROUP NO. 7

Wine like bread and other good things may be used for ulterior purposes. Men have been deceived from time immemorial through insincere hospitality.

Second Samuel XIII.—28

"Now Absalom had commanded his servants, saying, mark ye now when Ammon's heart is merry with wine, and when I say unto you, smite Ammon, then kill him, fear not: have not I commanded you? Be courageous, and be valiant."

Second Samuel XVI.—1 and 2

"And when David was a little past the top of the hill behold Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine."

"And the king said unto Ziba, what meanest thou by these? And Ziba said, the asses be for the king's household to ride on, and the bread and summer fruit for the young men to eat, and the wine that such as be faint in the wilderness may drink."

Isaiah XXXVI.—17

"Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards."

Habakkuk II.—15

"Woe unto him that giveth his neighbor drink, that putteth

thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness."

(This is a condemnation of those who would deliberately make a man drunk in order to take advantage of him. "Look on their nakedness" conveys the same idea as to cause them to lay bare their secrets).

GROUP NO. 8

Frequently God punished His people, and sometimes their neighbors, for their disobedience by preventing them from being able to make or drink wine, or permitted them only poor wine or dregs.

Deuteronomy XXVIII.—39

"Thou shalt plant vineyards, and dress them. but shalt neither drink of the wine, nor gather the grapes; for the worm shall eat them."

Deuteronomy XXVIII.—51

"And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee."

Deuteronomy XXIX.—6

"Ye have not eaten bread, neither have ye drunk wine or strong drink that ye might know that I am the Lord your God."

Deuteronomy XXXII.—33

"Their wine is the poison of dragons, and the cruel venom of asps."

Psalms LX.—3

"Thou hast shewed thy people hard things; thou hast made us to drink the wine of astonishment."

Psalms LXXV.—8

"For in the hand of the Lord there is a cup, and the wine is red, it is full of mixture, and he poureth out of the same, but the dregs thereof, all the wicked of the earth shall wring them out, and drink them."

Proverbs IV.—17

"For they eat the bread of wickedness, and drink the wine of violence."

Isaiah I.—22

"Thy silver is become dross, thy wine mixed with water."

Isaiah XVI.—10

"And gladness is taken away, and joy out of the plentiful field, and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses, I have made their vintage shouting to cease."

Isaiah XXIV.—7

"The new wine mourneth, the vine languisheth, all the merry hearted do sigh!"

Isaiah XXIV.—9

"They shall not drink wine with a song, strong drink shall be bitter to them that drink it."

Isaiah XXIV.—11

"There is a crying for wine in the streets, all joy is darkened, the mirth of the land is gone."

Jeremiah XLVIII.—33

"And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses; none shall tread with shouting, their shouting shall be no shouting."

Lamentations II.—12

"They say to their mothers, where is corn and wine? When they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom."

Hosea II.—8 and 9

"For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal."

"Therefore will I return and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness."

Hosea IX.—2

"The floor and the winepress shall not feed them, and the new wine shall fail in her."

Hosea IX.—4

"They shall not offer wine offerings to the Lord, neither shall they be pleasing unto him; their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be

polluted; for their bread for their soul shall not come into the house of the Lord."

Joel I.—5

"Awake, ye drunkards, and weep, and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth."

Joel I.—10

"The field is wasted, the land mourneth; for the corn is wasted, the new wine is dried up, the oil languisheth."

Amos V.—11

"Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them, ye have planted pleasant vineyards, but ye shall not drink wine of them."

Micah VI.—15

"Thou shalt sow, but thou shalt not reap, thou shalt tread the olives, but thou shalt not annoint thee with oil, and sweet wine, but shalt not drink wine."

Zephaniah I.—13

"Therefore their goods shall become a booty, and their houses a desolation, they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof."

Haggai I.—11

"And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men and upon cattle, and upon all the labour of the hands."

GROUP NO. 9

Wine not the only intoxicant.

Isaiah XXIX.—9

"Stay yourselves, and wonder, cry ye out, and cry: they are drunken, but not with wine, they stagger, but not with strong drink."

Isaiah XLIX.—26

"And I will feed them that oppress thee with their own flesh and they shall be drunken with their own blood, as with

sweet wine; and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob."

Isaiah LI.—21

"Therefore hear now this, thou afflicted, and drunken, but not with wine."

GROUP NO. 10

Excesses due to wine are frequently used metaphorically.

Judges IX.—13

"And the vine said unto them, should I leave my wine, which cheereth God and man, and go to be promoted over the trees?"

Job XXXII.—19

"Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles."

Isaiah LXII.—8

"The Lord hath sworn by his right hand, and by the arm of his strength, surely I will no more give thy corn to be meat for thine enemies, and the sons of the stranger shall not drink thy wine, for the which thou hast laboured."

Isaiah LXIII.—2

"Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?"

Jeremiah XXV.—15

"For thus saith the Lord God of Israel unto me. Take the winecup of this fury at my hand, and cause all the nations to whom I send thee to drink it."

Jeremiah LI.—7

"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad."

GROUP NO. 11

Passages of doubtful or little significance in this connection.

Deuteronomy XXXII.—38

"Which did eat the fat of their sacrifices and drank the wine of their drink offerings? Let them rise up and help you and be your protection."

Joshua IX.—4

"They did work wilyly, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old and rent, and bound up."

Joshua IX.—13

"And these bottles of wine which we filled were new, and behold they be rent; and these our garments and our shoes are become old by reason of the very long journey."

Judges XIX.—19

"Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of anything."

Psalms LXXXVIII.—65

"Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine."

Proverbs IX.—2

"She hath killed her beasts, she hath mingled her wine, she hath also furnished her table."

Proverbs IX.—5

"Come, eat of my bread, and drink of the wine which I have mingled."

Isaiah LVI.—12

"Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day and much more abundant."

Jeremiah XIII.—12

"Therefore thou shalt speak unto them this word, Thus saith the Lord God of Israel, Every bottle shall be filled with wine; and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?"

Jeremiah XXIII.—9

"Mine heart within me is broken because of the prophets, all my bones shake. I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness."

Hosea III.—1

"Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods, and love flags of wine."

Hosea IV.—11

"Whoredom and wine and new wine take away the heart."

Hosea VII.—5

"In the day of our king the princes have made him sick with bottles of wine, he stretched out his hand with scorn."

Hosea VII.—14

"And they have not cried unto me with their heart, when they howled upon their beds; they assemble themselves for corn and wine, and they rebel against me."

Amos VI.—6

"That drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph."

Micah II.—11

"If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people."

Habakkuk II.—5

"Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people."

Haggai II.—12

"If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No."

NEW TESTAMENT REFERENCES

GROUP NO. 12

Christ makes use of wine or process of fermentation in connection with parables, and the turning of water into wine was His first recorded miracle.

Matthew IX.—17

"Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved."

Mark II.—22

"And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles."

Mark XII.—1

"And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower and let it out to husbandmen, and went into a far country."

Luke V.—37 and 38

"And no man putteth new wine into old bottles, else the new wine will burst the bottles, and be spilled, and the bottles shall perish."

"But new wine must be put into new bottles, and both are preserved."

John II.—3

"And when they wanted wine, the mother of Jesus saith unto Him, They have no wine."

John II.—9 and 10

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom."

"And saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now."

John IV.—46

"So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman whose son was sick at Capernaum."

NEW TESTAMENT REFERENCES

GROUP NO. 13

Drinking was normal, total abstinence abnormal at the beginning of the Christian era, just as it has been ever since among

the more highly civilized and Christian people, although it will be seen by the last two references in this group that on certain occasions and on account of specific vows wine was sometimes not used.

Matthew XI.—19

"The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But Wisdom is justified of her children."

Mark XV.—23

"And they gave him to drink, wine mingled with myrrh, but he received it not."

Luke I.—15

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost, even from his mother's womb."
(This refers to John the Baptist who was subject to the Nazirite's vow.)

Luke V.—39

"No man also having drunk old wine straightway desireth new for he saith, The old is better."

Luke VII.—33-34

"For John the Baptist came neither eating bread nor drinking wine, and ye say, He hath a devil."

"The Son of Man is come eating and drinking, and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners."

NEW TESTAMENT REFERENCES

GROUP NO. 14

Wine in the days of Christ and the Apostles was a medicine and could be transported and used without a prescription from a doctor holding a certificate from Volstead.

Luke X.—34

"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn and took care of him."

First Timothy V.—23

"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."

NEW TESTAMENT REFERENCES

GROUP NO. 15

The abuse and not the use of wine condemned in the New Testament as in the Old Testament.

Ephesians V.—18

"And be not drunk with wine, wherein is excess, but be filled with the Spirit."

First Timothy III.—3

"Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous."

First Timothy III.—8

"Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre."

Titus I.—7

"For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre."
(Even bishops and deacons may use wine temperately.)

Titus II.—3

"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things."

First Peter IV.—3

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries."

("Certain things cannot be indulged in at all without sin, while the use of wine becomes sinful only through excess.")

NEW TESTAMENT REFERENCES

GROUP NO. 16

In the Book of Revelation wine is used figuratively and treated as wheat, barley, cinnamon, oil and other commodities.

Revelation VI.—6

"And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

Revelation XIV.—8

"And there followed another angel, saying, Babylon is fallen, is fallen that great city, because she made all nations drink of the wine of the wrath of her fornication."

Revelation XIV.—10

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the lamb."

Revelation XVI.—19

"And the great city was divided into three parts and the cities of the nations fell; and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath."

Revelation XVII.—2

"With whom the kings of the earth have committed fornication and the inhabitants of the earth have been made drunk with the wine of her fornication."

Revelation XVIII.—3

"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

Revelation XVIII.—13

"And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men."

GROUP NO. 17

Passages not readily classified or requiring special comment.

Deuteronomy XVIII.—4

"The first-fruit also of thy corn, of thy wine, and of thine

oil, and the first of the fleece of thy sheep, shalt thou give him."

(Priests and members of the tribe of Levi had no part or inheritance with Israel, as the latter tribe was set apart specially by God to lead His people in spiritual matters, and if wine has only evil in it as some seem to maintain, then why would God provide such beverages for those very people who were specially set aside to lead in spiritual matters?)

First Samuel I.—14-15

"And Eli said unto her, How long wilt thou be drunken? Put away thy wine from thee."

"And Hannah answered and said, No, my Lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord."

(Frequently people are falsely accused of being drunken. In this particular case Eli, the High Priest, accused Hannah, when offering her yearly sacrifice at Shiloh, of being drunk when she was only mumbling a prayer of lamentation and asking God to remove the barrenness of her womb.)

Proverbs XXIII.—31-32

"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright: At the last it biteth like a serpent and stingeth like an adder."

(The forepart of this passage is also quoted under Group No. 6. If we were to quote only the first clause—"Look not thou upon the wine when it is red,"—and apply it as a general embargo against the use of wine, as many prohibitionists do, then it would be quite contradictory to many other passages in the Scriptures, and the use, for instance, of wine at the "Last Supper" would have been highly improper. It seems to the author that taken in connection with its context, this passage clearly refers to overindulgence, but an explanation about as follows has been offered or attempted: So-called red wine during its fermenting stage takes on a most brilliant red color, and its red stain is most noticeable on a cup or white vessel, but loses its brilliant red when fermentation is complete. During the process of fermentation "when it moveth itself aright" tiny bubbles may be seen rising. At the end of its fermentation but before it has aged, it is bitter and unfit to drink and therefore "biteth like a serpent and stingeth like an adder.")

Acts II.—13

"Others mocking said, These men are full of new wine."

(This refers to a false accusation made against the Apostles on the day of Pentecost, and no comment is necessary for the purposes of this book except that it emphasizes the fact that new wine, as shown from passages already quoted from both the Old and New Testaments was known to be intoxicating.)

Romans XIV.—21

"It is good neither to eat flesh, nor to drink wine, nor any-

thing whereby thy brother stumbleth, or is offended, or is made weak."

(If the interpretation sometimes attempted by prohibitionists is accepted, then a few people, who might become offended on account of the eating of flesh could put the whole world on a vegetarian diet, notwithstanding the fact that in the forepart of the above chapter Paul says: "For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth." The Christians to whom Paul was writing had but recently been converted from pagan idolatry, and the question had been raised as to the propriety of their eating meat and drinking wine that had been used in connection with idol worship. His advice, therefore, has little if any direct application today.)

Matthew XXVI.—27-28-29

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

(For almost two thousand years wine, in accordance with the example, request and authority of Jesus, the Christ, has been used continuously in connection with the most solemn and sacred ordinance of the Christian Church.)

CONCLUSION

Christians today are divided into two great classes—First those who adhere to a literal interpretation of the Scriptures, often designated as fundamentalists. Second, modernists, who probably apply II. Corinthians 3:6 to their own case, "... the letter killeth, but the spirit giveth life."

However, there is no comfort in the Bible for a prohibitionist, whether he be a fundamentalist or a modernist, for both the letter and the spirit of the Scriptures are unalterably and irrevocably against prohibition. Prohibitionists, during ten years of strenuous efforts with millions of money and the machinery of a powerful government at their disposal, have failed to demonstrate that the Bible and Christ were wrong and prohibition right.

If so many as 90% of the people, distributed unevenly throughout the country, favored prohibition, I would oppose it not only

as un-American and un-Christian in principle, but as impossible to enforce on those individuals who oppose it, especially in communities where the prevailing sentiment is antagonistic to prohibition. If 99% of the people were prohibitionists even to the extent of being total abstainers, it would in my humble opinion be the height of folly for those who adhere to total abstinence to enact prohibition laws, for in that case the one per cent would know that their individual rights had been invaded by sumptuary laws and millions of others would quite agree with them. Therefore, the heaven (whether you call it the heaven of righteousness or unrighteousness) would soon permeate the whole loaf, and the percentage of moderate and immoderate users of alcohol would rapidly increase.



"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:"—(Col. 2:16).

THE END

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